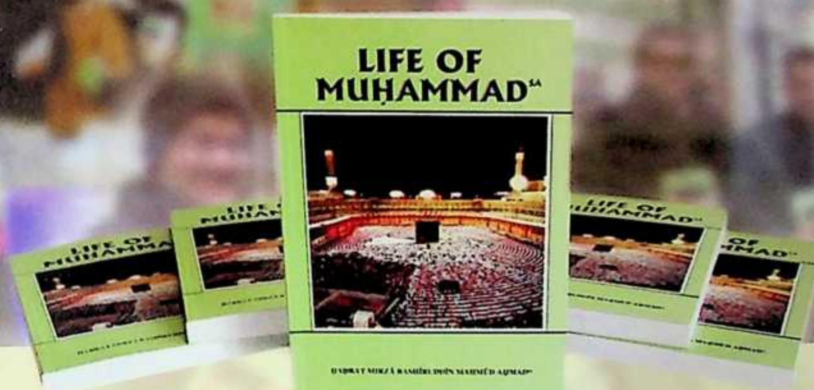
Magazine of Majlis Ansarullah UK

# ANSARUDDIN

January - February 2015 Sulah - Tabligh 1394 HS Vol:12 No:1




I was on Oxford street on Sunday and collected the 2 books your brothers have given me. Excellent job….. also distribute an audio CD May I suggest potentially also as an alternative to further to get a persons attention it is easier than reading. ***Shiraz***

Recently, your stallholder kindly gave me two free books, World Crisis and the Pathway to Peace and the Life of Muhammad. I mentioned that they might be of interest if you send copies to the Head teacher of all the secondary schools in Merton (about 10 of them), accompanied by a letter. You might say that the accompanying books would hopefully give a new insight to the Moslem religion, ***Shirley Sell***

Many thanks to you and the gentleman standing outside Southfields tube last week who gave me a copy of the Life of Muhammad for free.I admire your brave work and am continually inspired by your message of love for all, hatred for none. ***Alice Burnett***

Thank you for speaking with me today and for letting me have the book "life of Muhammad"It was good to see you promoting the true peaceful face of your religion and I hope the day was successful for you. I shall read the book with genuin interest. ***David.***






"Promoting Peace and Harmony in Society"
Love For All
Hatred For None




Ladbrokes
LIFE OF MUHAMMAD






LIFE OF MUHAMMAD
PEACE

ANSARUDDIN

بســـم اللہ الرحمٰن الرحیم

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

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# ANSARULLAH PLEDGE

اَشْھَدُ اَنْ لَّآ اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَا شَرِیْکَ لَہٗ

وَ اَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُہٗ وَ رَسُوْلُہٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His servant and messenger.

I solemnly pledge that I shall endeavor throughtout my life for the propagation and consolidation of Islam Ahamadiyat and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. InshaAllah.

**ANSAR ARE REQUESTED THAT THEY NOT ONLY WATCH THE FRIDAY SERMONS BY HUZUR THEM SELVES BUT ALSO MAKE SURE THAT THEIR FAMILY MEMBERS LISTEN TO THOSE AS WELL. JAZAKALLAH**

# Dars-ul Qur'an

"On those who believe and do good works, there shall be no sin for what they eat, provided they fear God and believe and do good works, and again fear God and believe, yet again fear God and do good. And Allah loves those who do good". *(Al-Maida, 94)*

The verse does not mean, as may be wrongly inferred, that if a person believes and does good works, he can take any food. On the contrary, it purports to lay down a condition the observance of which can secure a person against using a forbidden food, i.e., a food which is calculated to do him physical or spiritual harm. The condition is that he should fear God and believe, and do good works; and it is evident that those who really fear God and believe in Him and do good works can never think of eating forbidden food. Indeed, a person may eat anything, if his partaking of it leads to his becoming pious and God-fearing; and it is clear that such food, the eating of which makes a person pious and God-fearing, cannot but be pure and clean, for it is only clean food which can bring about such a result.

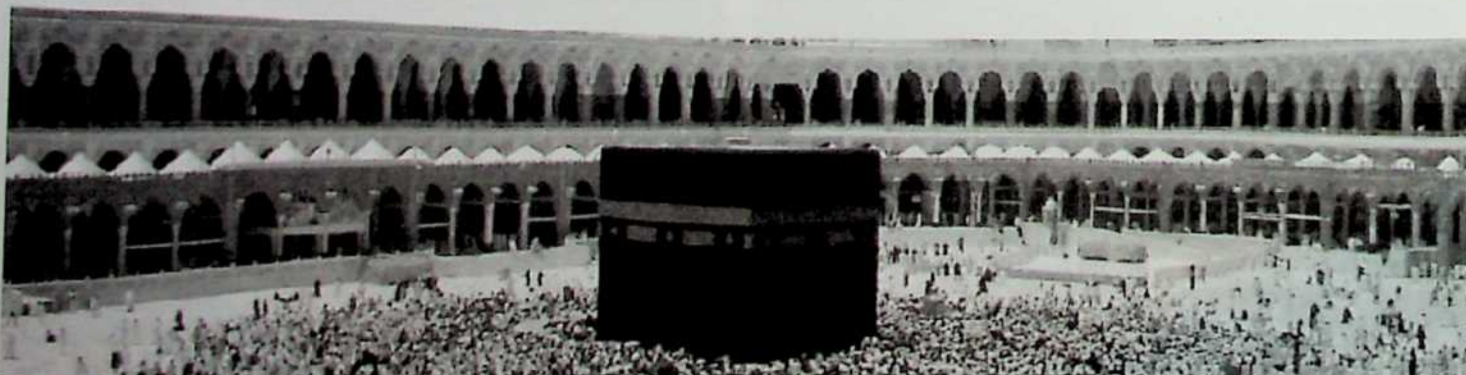
Two important principles emerge from this verse:

(a) that the things of this world having been made for the use and benefit of man are, as a rule, pure and clean; the forbidden things being only exceptions;

(b) that clean and pure food exercises a beneficial influence on man's spiritual development, while unclean and impure food produces an adverse effect upon it.

Moreover, the verse lays down three stages of spiritual progress for believers. In the first stage, believers fear God and believe and do good works, while in the second stage they fear God and believe, their belief being at this stage so strong as to become a natural and constant source of good works which become as it were part and parcel of their belief, and in the third and final stage they fear God and do good to others which is not possible without perfect belief and good works, the mention of both of which has consequently been here left out as being understood. Thus the words "and do good works" have been omitted in the description of the second stage, while the words " and believe " have been replaced with the words "and do good" in the description of the third stage.

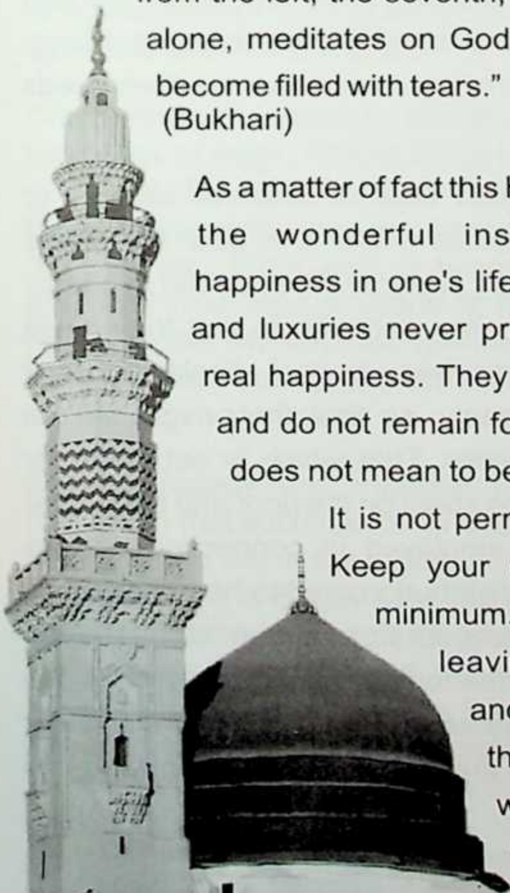
It should be noted that the expression "fear God" which has been repeated three times in the verse under comment is peculiar to the Arabic language and gives a very vast meaning, the root idea underlying the word being "to be ever watchful and to be ever taking God for shelter ". Similarly the expression "do good" is very vast in its significance.



# Dars-ul-Hadith

It is related on the authority of Hadhrat Abu Haraira ﵁ that the Holy Prophet ﷺ said,

"On the day of resurrection, the seven persons will be under the shadow of God; the first, the judge who is just; the second, the man who devotes his life in the worship of God even in his youth; the third, the man who eagerly awaits the call to prayer to go to the Mosque and worship God; the fourth, the two friends, who love each other for the sake of God, when they meet they meet for the sake of God, when they separate they separate for the sake of God; the fifth, the man who resists the temptation of a woman who is beautiful and comes of a respectable family and tries to incline him towards her for evil purposes; the sixth, the man who gives alms with his right hand but conceals it from the left; the seventh, the man when alone, meditates on God, and his eyes become filled with tears."
(Bukhari)



As a matter of fact this Hadith contains the wonderful instructions for happiness in one's life. The comforts and luxuries never provide true and real happiness. They are all fleeting and do not remain for long. But this does not mean to become celibate. It is not permitted in Islam. Keep your desires to the minimum. This means leaving the world and by doing so the world itself will come after you. This will protect you from sin which is a sort of burning in this world and in the Hereafter. Secondly, if you don't desire what people have, no one will be jealous of you. What a wonderful way to remain happy. People will definitely love you and this is a sure way to bring happiness.

It is related by Hazrat Abu Hurairah ﵁ that the Holy Prophet ﷺ said that if Momin had an idea of the punishment as to how severe it will be, he will never hope for paradise. He will think that it is very difficult to escape from the punishment.
*(Muslim Kitabul Tauba)*

This Hadith gives an idea of the magnitude of vast treasures of Allah's grace and mercy. A Momin is fully confident of His kindnesses. Whenever he commits a fault, immediately prostrates at His doorstep and begs His forgiveness and promises to be a better person. Allah also keeps on forgiving him. Thus he goes on advancing virtues, good deeds and Taqwa and reaches a stage where Allah says, "Come, enter the fold of my servants and enter my paradise".

On the contrary, if we see other faiths, the concept of forgiveness, pardon and mercy is not as sublime as it is in the religion of Islam. That's why a disbeliever is not very confident of Allah's graces and mercy. He tries to seek refuge in the concept of atonement for his salvation or wants forgiveness in transmigration of souls. But both these beliefs are not correct and do not provide tranquillity to the soul. It is the good deeds and right beliefs which are the source of man's salvation.



# Writings of the Promised Messiah[as]

That is, O ye who believe, spend by way of generosity or benevolence or charity such of your wealth as you have acquired lawfully, that is to say, no part of which has been acquired through theft or bribery or dishonesty or embezzlement or wrongdoing. Do not select for charity out of it that which is useless or unclean.

Render not vain your alms with reproaches or injury, that is to say, never remind your donee that you had bestowed anything on him nor inflict any injury upon him, for in such case your charity would be rendered vain, nor spend your money merely for display. Be benevolent towards your fellow beings, for Allah loves those who are benevolent.

The truly virtuous shall drink of a cup tempered with camphor. The reference to camphor means that their hearts will be cleansed of all the burning desires and impure urges of the world. The root of the Arabic word for camphor connotes suppression, or covering up, which, means that their illicit emotions will be suppressed and they will become pure hearted and will enjoy the coolness of understanding. Then it is said that they will drink from a spring which they shall cause to gush forth from the earth through their efforts. This indicates a deep mystery of the philosophy of paradise. Let him who has understanding understand it.

Then he said: the truly virtuous feed the poor, the orphan, and the captive for the love of Allah with such foods as they eat themselves, assuring them: We are not laying you under any obligation but feed you only to win Allah's pleasure. We desire no return or thanks from you. This is an indication that they exercise the third grade of doing good which proceeds out of pure sympathy.

The truly virtuous are in the habit of spending their wealth out of love of God on their kindred and on the upbringing and training of orphans and in making provisions for the poor and for providing comfort for travellers and for those who ask and for procuring the freedom of slaves and discharging the burdens of those who are in debt.

They are neither extravagant nor niggardly, but keep a balance between the two. They join together that which Allah has bidden to be joined, and fear their Lord. In their wealth those who ask and those who are unable to ask have a right. By those who are unable to ask are meant animals such as dogs, cats, sparrows, oxen, donkeys, goats and others that cannot express their needs in words.

They do not hold back in times of scarcity or famine, but continue to spend at such times also according to their capacity. They spend in charity secretly and openly; secretly, so that they might safeguard themselves against displaying their charity, and openly, so that they might set an example for others. That which is set aside for charity should be spent on the poor and the needy, and on those employed in connection with its collection and distribution, and to help those who have to be rescued from some evil, and on procuring the freedom of slaves, and on those burdened with debts, and the afflicted and on other purposes which are purely for the sake of God and on those striving in the cause of Allah.

*(70-74 The Philosophy of the Teachings of Islam)*

## *Hazrat Khalifatul Masih V* ﷺ
## *Condemns Peshawar School Attack and Prays for Victims*



*Friday Sermon 19th December 2014*

During his weekly Friday Sermon, Hazrat Khalifatul Masih V Mirza Masroor Ahmad ﷺ has spoken of his grief over the recent terrorist attack at a military school in Peshawar in which more than 130 children were brutally killed.

His Holiness, who described the victims as 'martyrs', condemned the outrageous attack and said that the entire Ahmadiyya Muslim Community worldwide felt the pain of those left bereaved. He repeatedly prayed for the victims and their families and called on the Muslim world to unite against all forms of extremism.

Describing the Peshawar attack, Huzur said: This attack cannot be described only as cruelty, but in fact it was the most extreme example of barbarity and bloodshed as the vast majority of the victims were innocent young children. And so this attack has left humanity in despair. Every single person who possesses even a grain of humanity has cried aloud with distress and grief.

Condemning the attack as completely against the teachings of Islam, Hazrat Mirza Masroor Ahmad ﷺ said: These innocent children were brutally targeted by people who say they seek to enforce 'Sharia Law'. What kind of Islam is it that they practice? What type of Sharia do they follow? The Holy Prophet Muhammad (peace and blessings be upon him) strictly forbade for any woman or child to ever be targeted.

It is a tragedy and injustice of the heaviest proportion that such hateful and vengeful acts are being carried out in the name of that God, who is Gracious, who is Benevolent and All-Merciful. It is being conducted in the name of that God whose compassion is unparalleled. It is being done in the name of that Prophet (peace be upon him) who has been declared by God Almighty as the 'Mercy for all Mankind'. And it is being falsely justified in the name of that Sharia, which advocates peace and justice for all.

His Holiness said that Ahmadi Muslims throughout the world had been left devastated by this attack. He said that the Founder of the Ahmadiyya Muslim Community had inculcated within his followers a spirit of true sympathy for mankind. Furthermore, the Promised Messiah (peace be upon him) repeatedly counselled Islamic clerics to guide the Muslim world towards compassion and humanity and away from all forms of extremism or sectarianism. He said this would be a great favour on their part towards mankind.

Hazrat Mirza Masroor Ahmad ﷺ said: We Ahmadi Muslims sympathise and love humanity and so wherever mankind suffers in any way it leaves us grieved and pained. In this instance those killed were our fellow Muslim brothers and our countrymen and so our grief is even more. Our hearts are filled with love and compassion for them.

Praying for the victims of this atrocity, Hazrat Mirza Masroor Ahmad ﷺ said, May Allah the Exalted cover all of the victims and those left bereaved with His mantle of Mercy and Love, and grant their parents patience and steadfastness.

The Head of the Ahmadiyya Muslim Community said that terrorism and extremism was not limited to Pakistan but had spread across much of the Muslim world and was now out of control. He said that those who perpetrated such evils were seeking only to fulfil their selfish interests and falsely sought to justify their acts in the name of Islam.

His Holiness said that rather than bringing people towards Islam such acts took people away from God and so he called on the Muslim world to follow Islam's true teachings of peace, justice and compassion towards all of mankind.

# Forty Hadiths or Sayings of the Prophet Muhammad about Compassionate Living

*Collected by Dr Zia H Shah*

The world appears to be a more dangerous place since September 11, 2001, more so than any time that could be remembered. Our human family appears to be in dire need of mutual love and compassion.

In this article 40 Hadiths or sayings of the Prophet Muhammad, may peace be on him, on the theme of compassion, mutual love, kindness, mercy and altruism are presented.

1. Hadhrat Abu Hurairah relates that the Holy Prophet ﷺ said: Allah will say to his servant when He will be taking account of him on the Day of Judgment, 'O' son of Adam, I was hungry and you did not feed me.' He will answer: 'How could I feed you? You are the Lord of the worlds!' He will say: 'Did you not know that my servant so and so who is the son of so and so felt hunger, and you did not feed him. Alas, had you fed him you would have found that (i.e. reward) with Me.' 'O' son of Adam, I was thirsty and you gave Me nothing to drink.' He will reply: 'How could I give You drink? You are the Lord of the worlds!' He will say: 'Did you not know that my servant so and so, the son of so and so was thirsty and you did not give him drink. Alas, if you had given him, you would have found that (i.e. reward) with me.' 'O' son of Adam, I became sick and you did not visit Me.' He will answer: 'How could I visit You? You are the Lord of the worlds!' He will say: 'Did you not know that my servant so and so, the son of so and so became sick and you did not visit him. Alas, had you visited him, you would have found Me with him.
   *Bukhari.*

Our Christian readers will recall that similar teachings are also found in the Gospel of Matthews.

2. Now, another Hadith, which can be considered to be an expression of the Golden rule.
   The Golden Rule or ethic of reciprocity is a maxim, ethical code or morality that essentially states either of the following: One should treat others as one would like others to treat oneself (directive form). One should not treat others in ways that one would not like to be treated (cautionary form, also known as the Silver Rule).
   This concept describes a "reciprocal", or "two-way", relationship between one's self and others that involves both sides equally, and in a mutual fashion. Here is the Hadith with the directive form of the Golden rule:
   Hadhrat Anas relates that the Holy Prophet ﷺ said: No one believes truly until he desires for his brother that which he desires for himself.
   *(Bukhari and Muslim).*

This Golden rule can be explained from the perspective of psychology, philosophy, sociology and religion. Psychologically, it involves a person empathizing with others. Philosophically, it involves a person perceiving their neighbour as also an "I" or "self". Sociologically, this principle is applicable between individuals, between groups, and also between individuals and groups. (For example, a person living by this rule treats all people with consideration, not just members of his or her in-group.) Other narrations of the Golden rule can also be found in Hadiths: Whoever wishes to be delivered from the fire and to enter paradise should treat other people as they wish to be treated themselves.
*(Muslim).*
Do unto all men as you would wish to have done unto you; and reject for others what you would reject for yourself.
*(Abu Dawud)*

3. Hadhrat Abu Hurairah relates that the Holy Prophet ﷺ kissed his grandson Hasan ibn Ali. Aqr'a ibn Habis, who was with him at the time, and he said: I have ten sons and have never kissed any of them. The Holy Prophet ﷺ looked at him and said: He who has no compassion will receive none.
   *(Bukhari and Muslim).*

4. Ayesha relates that some desert Arabs came to the Holy Prophet and asked: Do you kiss your children? He answered: Yes. They said: We never kiss them. He said: Can I help it if Allah has stripped your hearts of compassion.
*(Bukhari and Muslim)*

5. Hadhrat Jarir ibn Abdullah relates that the Holy Prophet said: Allah has no mercy for him who has no mercy for his fellows.
*(Bukhari and Muslim).*

6. Hadhrat Abu Qatadah Harith ibn Ribi' relates that the Holy Prophet said: I stand up to lead the Prayer having it in mind to lengthen it. Then I hear the cry of an infant and I shorten the Prayer fearing lest I should make it burdensome for its mother.
*(Bukhari)*

7. Hadhrat Abu Hurairah relates that the Holy Prophet said: He who believes in Allah and the Last Day must speak beneficently or keep quiet.
*(Bukhari and Muslim)*

8. Hadhrat Abu Hurairah relates that the Holy Prophet said: Allah will cover up the faults on the Day of Judgment of him who covers up the faults of another in this world.
*(Muslim)*

9. The Holy Prophet said that a kind word or even a smile is a form of charity.

10. Hadhrat Ibn Umar and Hadhrat Ayesha relate that the Holy Prophet said: Gabriel kept exhorting me about the neighbour till I imagined he would include him in the category of heirs,
*(Bukhari and Muslim)*

11. Hadhrat Abu Dharr relates that the Holy Prophet said: Abu Dharr, when you prepare broth put plenty of water in it and take care of your neighbours (Muslim). Another version is: My friend advised me: When you prepare broth put plenty of water in it, then find out about the families of your neighbours and share it with them as may be suitable.

12. Hadhrat Abu Hurairah relates that the Holy Prophet called out: By Allah he does not believe, by Allah he does not believe, by Allah he does not believe. He was asked: Who does not believe, Messenger of Allah? He said: He whose neighbour is not secure against his mischief (Bukhari and Muslim). Muslim's version is: That one will not enter Paradise whose neighbour is not secure against his mischief.

13. Hadhrat Abu Hurairah relates that the Holy Prophet said: O Muslim women, disdain not doing a kindness to a neighbour, even if it were sending her a lamb's shank.
*(Bukhari and Muslim)*

14. Hadhrat Abu Hurairah relates that the Holy Prophet said: Let no one forbid his neighbour placing his rafter on his wall. Hadhrat Abu Hurairah added: Now I see you turning away from this, but I shall continue to proclaim it.
*(Bukhari and Muslim)*

15. Abu Shuraih Khuza'i relates that the Holy Prophet said: He who believes in Allah and the Last Day should be benevolent towards his neighbour; he who believes in Allah and the Last Day should honour his guest; he who believes in Allah and the Last Day should speak beneficently or should keep quiet.
*(Muslim)*

16. Hadhrat Ayesha relates that she asked the Holy Prophet : I have two neighbours; to which of them shall I send a present? He said: To the one whose door is nearer to yours.
*(Bukhari)*

17. Hadhrat Sahl ibn Sa'ad relates that the Holy Prophet said: He who takes care of an orphan and me will be like this in Paradise; and he raised his forefinger and middle finger by way of illustration.
*(Bukhari)*

18. Hadhrat Abu Hurairah relates that the Holy Prophet said: He who takes care of an orphan, whether related to him or a stranger and me will be like these two in Paradise; and the narrator raised his forefinger and middle finger by way of illustration.
*(Muslim)*

19. Hadhrat Abu Hurairah relates that the Holy Prophet said: He who exerts himself on

behalf of widows and the indigent is like one who strives in the cause of Allah; and the narrator thinks he added: and like the guardian who never retreats, and like one who observes the fast and does not break it.
*(Bukhari and Muslim)*

20. Hadhrat Abu Hurairah رضي الله عنه relates that the Holy Prophet ﷺ said: The worst food is the food served at a Walima (marriage party) from which those are excluded who would like to come and to which those are invited who refuse to come and he who declines an invitation disobeys Allah and His Messenger.
*(Muslim)*
Another version is: The worst food is the food served at a Walima to which the rich are invited and from which the poor are excluded.

21. Hadhrat Anas رضي الله عنه relates that the Holy Prophet ﷺ said: He who brings up two girls through their childhood will appear on the Day of Judgment attached to me like two fingers of a hand.
*(Muslim)*

22. Hadhrat Ayesha رضي الله عنها relates: A poor woman came to me with her two daughters. I gave her three dates. She gave one to each girl and raised the third to her own mouth to eat. The girls asked her for it. So she broke it into two parts and gave one to each of the girls. I was much struck by her action and mentioned what she had done to the Holy Prophet ﷺ. He said: Allah appointed Paradise for her in consequence of it; or he said: Allah freed her from the Fire on account of it.
*(Bukhari and Muslim)*

23. Hadhrat Abu Shuraih Khuwailad ibn Amr Khuza'i رضي الله عنه relates that the Holy Prophet ﷺ said: Allah, I declare sinful any failure to safeguard the rights of two weak ones; orphans and women.
*(Nisai)*

24. Hadhrat Mus'ab ibn Sa'ad ibn Abi Waqqas رضي الله عنه relates: Sa'ad had a notion that he had superiority over those who were not so well off as he was. The Holy Prophet ﷺ said: You are helped and are provided for because of the weak and poor ones among you.
*(Bukhari)*

25. Hadhrat Abu Darda رضي الله عنه relates that he heard the Holy Prophet ﷺ say: Look for me among the weak ones, for you are helped and provided for on account of the weak ones among you.
*(Abu Daud)*

26. Hadhrat Nu'man ibn Bashir رضي الله عنه relates that the Holy Prophet ﷺ said: The believers in their love, kindness and compassion towards each other are like the human body; when one of its limbs is afflicted the whole of it is involved both in waking and in fever.
*(Bukhari and Muslim)*

27. Hadhrat Abu Hurairah رضي الله عنه relates that the Holy Prophet ﷺ said: Charity is incumbent upon every human limb every day on which the sun rises. To bring about just reconciliation between two contestants is charity. Helping a person to mount his animal or to load his baggage on to it is charity. A good word is charity. Every step taken towards the mosque for Salat is charity. To remove anything from the street that causes inconvenience is charity.
*(Bukhari and Muslim)*

28. Hadhrat Umm Kulthum رضي الله عنها relates that she heard the Holy Prophet ﷺ say: He who brings about peace between people and attains good or says that which is good is not a liar.
*(Bukhari and Muslim)*

29. Hadhrat Ayesha رضي الله عنها relates that the Holy Prophet ﷺ heard two men contending with one another in loud voices outside his door. One of them begged the other to agree to reduce the amount of the debt he owed him and to deal kindly with him. The other said: By Allah, I shall not do it. The Holy Prophet ﷺ went out to them and asked: Which is the one who swears by Allah he will not act kindly? The man said: It is I, Messenger of Allah, and for him is whatever he prefers.
*(Bukhari and Muslim)*

30. Hadhrat Anas رضي الله عنه relates that the Holy Prophet ﷺ said: Go to the help of your brother whether he commits a wrong or is wronged. Someone asked: Messenger of Allah, I would help him if he is wronged, but tell me how shall I help him if he is committing a wrong? He answered: Stop him from committing the wrong; that is helping

him.
*(Bukhari)*

31. Hadhrat Abu Hurairah ﷺ relates that the Holy Prophet ﷺ said: Should a Muslim owe an obligation to his brother in respect of his honour or anything else, let him obtain a release of it today before the time comes when he will have neither Dinars nor Dirhems. Else, if he should have good deeds they will be taken away from him in proportion to his obligation, and if he should not have good deeds he would be burdened with the evil deeds of the one he wronged in the same proportion.
*(Bukhari)*

32. The Holy Prophet Muhammad ﷺ said: As long as a Muslim occupies himself with helping a brother, Allah, the Exalted, occupies himself with helping him.
*(Muslim, Tirmidhi and Nisai)*

34. The Holy Prophet ﷺ also said: He who directs another towards good will have such merit as the one who follows his direction; and has said: If a person calls another towards guidance he will have as much merit as the one who follows his direction, without there being the least diminution in the merit of either.
*(Muslim and Abu Daud)*

35. Hadhrat Abdullah ibn Amr ibn 'As ﷺ relates that the Holy Prophet ﷺ said: A Muslim is one against whose tongue and hands the Muslims are secure.
*(Bukhari and Muslim)*

36. Hadhrat Abu Hurairah ﷺ relates that the Holy Prophet ﷺ asked: Do you know who is a pauper? He was told: Among us a pauper is one who has nothing, cash or property. He said: A pauper from among my people would be one who faces the Day of Judgment with a record of Salat and fasts and Zakat, but who will have abused this one, and calumniated that one, and devoured the substance of a third, and shed the blood of a fourth and beaten a fifth. Then each of them will be allotted a portion of his good deeds. Should they not suffice, then their sins and defaults will be transferred from them to him and he will be thrown into the Fire.
*(Muslim)*

37. Hadhrat Umm Salamah ﷺ relates that the Holy Prophet ﷺ said: I am but a human being. You bring your disputes to me for decision. It might happen that one party might be better versed in presenting his case than the other and I might decide in his favour according to what I hear. But if I decide in favour of one contrary to the right of the other, I merely allot a brand of fire to him.
*(Bukhari and Muslim)*

38. Hadhrat Abu Musa Ash'ari ﷺ relates that the Holy Prophet ﷺ said: The relationship between one believer and another is like that between different parts of a building, one part strengthens another. Then he gripped the fingers of one hand between those of the other by way of illustration.
*(Bukhari and Muslim)*

The Prophet's compassion was not limited to the fellow human beings, his mercy and kindness extended to all living beings.

39. Once the Prophet of Mercy ﷺ passed by an animal branded on his face. He said to the owner, "Has it not reached you that I have cursed the one who brands an animal's face or hits it on its face?"

40. Once, the Prophet of Mercy ﷺ spoke of God's forgiveness due to the humane treatment of animals. He told his companions the story of a man who got thirsty on his way. He found a well, climbed down inside it to the water, and quenched his thirst. When he came out he saw a panting dog licking on mud out of extreme thirst. The man thought to himself, "The dog has become as thirsty as I was!" The man went down the well again and got some water for the dog. God appreciated his good work and forgave him. The companions asked, "O Prophet of God, do we get rewarded on humane treatment of animals?" He said, "There is a reward in (doing good to) every living being."

Need we say any more for love and compassion for fellow human beings.

# The Advent of the Holy Prophet Muhammad
## as prophesied in the Holy Bible.

*By Tahir Selby*

The Holy Prophet Muhammad (peace and blessings be upon him) has been referred to many times in the Holy Bible. The Jews have been awaiting a law-bearing prophet, like Hadhrat Moses (may peace be upon him) for so long, that it has become such a well-known prophecy that the Jews referred to his coming as 'that Prophet'. In fact, the Jews believed that the time and place of the coming of 'that Prophet' was the same time that coincided with the coming of the Holy Prophet ﷺ in Arabia.

It is a fact that three Jewish tribes migrated and settled in a place called Yathrib (later changed to Medina) in Arabia. They did this, because of the Prophesies in the Talmud that 'that Prophet - the law-bearing Prophet like unto Moses' was due to be born at that place. Therefore, they hoped that one from among them (a Jew), would be 'that Prophet'. They talked so much about the coming of this great law-bearing Prophet, that the Arabs living in Yathrib when heard a Prophet was in Mecca, they thought it must be the same one that the Jews had been referring to, hence they invited the Holy Prophet (may peace and blessings be upon him) to come and stay in Yathrib. So the grand prophecy was fulfilled and the awaited Prophet of the Jews was now in Yathrib, but the Jews did not accept him as he was not a Jew, as they were expecting.

We believe that all the Prophets of God prophesied about the coming of the 'great law-bearing Prophet' which we believe was fulfilled with the coming of the Holy Prophet Muhammad (peace and blessings be upon him).

The most famous prophecy can be found in Deuteronomy 18:18 which we believe refers to the Holy Prophet Muhammad (peace and blessings be upon him). Deut. 18:18:-

"I will raise them up a Prophet from among their brethren, like unto thee (Moses) and will put my words in his mouth; and he shall speak unto them all that I shall command him" (King James Version)

First of all, the prophet will come 'from among their brethren', so who are the brethren of the Jews? If we go back to the time of the Prophet Abraham (may peace be upon him), we find he had two special sons, Isaac and Ishmael. From Isaac came Jacob, who was called 'Israel' by Allah and thus the 'Israelites' began. His elder brother Ishmael's followers were referred to as the 'Ishmailites' and the Holy Prophet Muhammad (peace and blessings be upon him) was a direct descendant of Hadhrat Ishmail (peace be upon him). Thus the Ishmailites were the 'brethren' of the Israelites.

Hadhrat Jesus (peace be upon him) on the other hand was also an Israilite and therefore not a 'brethren' and there is no way that the Jews would accept Christians as their brethren.

Secondly, 'Like unto thee' refers to being a law-bearing Prophet like Moses (peace be upon him) was. The Holy Prophet Muhammad (peace and blessings be upon him) was also a 'law bearing Prophet' to whom the Holy Qur'an was revealed. Hadhrat Jesus (may peace be upon him) was a follower of the Mosaic law, he did not bring any 'new law' just a new understanding of the previous law - "Think not that I am come to destroy the law, or the Prophets: I am not come to destroy, but to fulfil" *(Matthew 5:17)*.

Thirdly, "Will put My words in his mouth" "Shall speak unto them all that I command him" The Holy Quran is the 'book from Allah', every word has been revealed from Allah, not one word has come from the Holy Prophet Muhammad (peace and blessings be upon him) or anyone else. Therefore, it is very correct to say that 'Allah put His words into the mouth of the Holy Prophet Muhammad (peace and blessings be upon him)' and the Holy Prophet Muhammad (peace and blessings be upon him) 'spoke and informed the Muslims everything that Allah had commanded him'. This is also confirmed in the Holy Qur'an Chapter 53, verse 4-5

"Nor does he speak out of his own desire. It is nothing but pure revelation that has been revealed by God".

He also always began every action with 'Bismillah' - 'In the name of Allah'.

Hadhrat Jesus (peace be upon him) cannot make such a claim, he never brought a law-bearing book, and never claimed that 'everything' he spoke

was from Allah.
Incidentally, it is interesting to know that Allah has also referred to this relationship between Moses (peace be upon him) and the Holy Prophet Muhammad (may peace and blessings be upon him). The Holy Qur'an states, "Say 'Tell me, if this Qur'an is from Allah and you disbelieve therein,(Jews) and a witness from among the Children of Israel bears witness to the advent of one like him,..." Chapter 46, verse 11
Another great prophecy can also be found in Deuteronomy Chapter 33, verse 2:-
"And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his hand went a fiery law for them."
Mount Sinai is where Hadhrat Moses (peace be upon him) received the Ten Commandments. The area of Seir is where Hadhrat Jesus (peace be upon him) preached and Mount Paran, is Faran (there is no 'P' in the Arabic alphabet, therefore they use 'F' instead). Faran is an area where Mecca is situated and it is connected with the Holy Prophet (peace and blessings be upon him). When the victory of Mecca took place, the Holy Prophet (peace and blessings be upon him) marched into Mecca with 10,000 followers. For Muslims the 'right hand' signifies 'good' and the 'left hand' is used for dirty things. Finally the 'fiery law' refers to the Holy Qur'an.
The number 'ten thousand' is also referred to in another verse in the Song of Solomon, Chapter 5, verses 10-16
"My beloved is white and ruddy, the chiefest among ten thousand...His mouth is most sweet: yea he is altogether lovely..."
In the Hebrew Bible, the words 'altogether lovely' is quoted as 'Muhammadia', therefore it says "yea he is Muhammadia".
There are other verses in the Old Testament such as Isaiah 9:6-7; Isaiah 21:13-17; Isaiah 62:2; but let us now turn to the New Testament.
First, in John 1:20-21 we find that the Jews were expected three prophets:-
"And he confessed and denied not; but confessed, I am not the Christ. And they asked him (John the Baptist) 'what then? Art thou Elias?' and he saith I am not. 'Art thou that prophet? and he answered 'No'.
In this verse, the Jews asked John the Baptist whether he was any of the three prophets that they were expecting. We know that Jesus was the Christ and John the Baptist, whilst denying at that time, was later revealed by Jesus that he was the second coming of Elias, which just leaves the identity of 'that Prophet' which refers to the law-bearing Prophet like unto Moses, which found fulfilment with the Holy Prophet (may peace and blessings be upon him).
Finally, we turn to Jesus, who had to inform the Jews of the next expected prophet, which he did do, informing them about the Comforter!
John 14:15-26:-
"If ye love me keep my commandments and I will pray to the father and he shall give you another comforter that he may aide with you forever...But the comforter which is the Holy Ghost, whom the father will send in my name shall teach you all things and bring all things to your remembrance whatsoever I have said to you."
John 16:7-14:-
"Nevertheless, I tell you the truth, it is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin and of righteousness and of judgement...I have many things to say to you, but ye cannot bear them now, howbeit, when he the Spirit of Truth is come, he will guide you unto all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak and he shall show you things to come. He shall glorify me, for he shall receive of mine and shall show it unto you."
Some people say this refers to the Holy Ghost, but Jesus said "receive ye (disciples) the Holy Ghost" John 20:22 so the Holy Ghost was already with them, but here it clearly states that Jesus had to leave them and that he would send the comforter, and this comforter will teach all things and all truths, reprove the world of sin and abide forever, which refers to the teachings of the Holy Qur'an. The Comforter will show you things to come, (which is prophecies) and he will glorify me, (which is what the Holy Qur'an did by removing the false accusations that he died on the cross, about whether it was a virgin birth etc.). And once again it mentioned that he shall not speak of himself, but whatsoever he shall hear that shall he speak, which as we have already shown, relates to the Holy Prophet (peace and blessings be upon him).
Therefore there are very clear references in the Holy Bible about the coming of the Holy Prophet (peace and blessings be upon him).

# Our response to the French incident

*Free Distribution of books "Life of Muhammad ﷺ" and "Pathway to Peace"*

After the shooting in France, Majlis Ansarullah UK decided to distribute these two books free of any cost. For this purpose **1719** Tabligh stalls were set up throughout the UK.

On these stalls **49657** books "Life of Muhammad ﷺ" and **25270** copies of "Pathway to Peace" were given out. All regions participated wholeheartedly and Ansãr were instructed to recite "Darood" during these activities. Generally, this peaceful activity was appreciated by the majority of people who visited our stalls. We are briefly reproducing below a few of the interesting incidents and comments made by either visitors or passers-by:

On Oxford Street different bus drivers, irrespective of the fact whether it was a bus stop or not, stopped their buses and collected these books. Drivers were either English or Afro-Caribbean in ethnic origin.

An Arab lady from Qatar commented that this is the best answer to those who defame the Holy Prophet and became so emotional that she forcibly donated £ 50 for the cause.

In Manchester a person was highly impressed and appreciated our activity and when informed that this activity is being carried out by AMA, he repeatedly tried to donate money for the noble cause. However, after our polite refusal and explanation he gave his phone number for future contact.

On Oxford Street an Englishman started discussing the incident in France. When he was explained the true meaning of Jihad in the light of Huzur's addresses, he kissed the hand of the Nasir and promised to read the book.

An Arab not only appreciated our efforts but also wished to participate in the printing and distribution of "Life of Muhammad ﷺ". Another Arab offered his services in the printing of this book and gave his phone number for contact.

In Midland Region, a Lithuanian lady visited our stall and picked up different literature as well "Life of Muhammad ﷺ". She was invited to a Tabligh program. She mentioned that she had married a Muslim but started hating Islam. After reading this book she mentioned that she had a change of heart. After frequent interaction with the Jamaat she has now accepted Islam-Ahmadiyyat.

Majlis Ansarullah has launched its new website www.lifeofmuhammad.org.uk. Within two months, around **28,000** books have been downloaded by visitors.

And now, we would like to reproduce two interesting messages and emails received recently.

**From: Maria**
Dear Sir or Madam,
I didn't know any other way to contact you but I wanted to find some small way to reach out. A friend posted on Facebook a picture of you at Oxford Circus yesterday and you were being harassed by a fundamentalist Christian, she, like myself, condemns this awful behaviour. I feel you are in a time where both extremist Muslims and Christians (and Atheists) are attacking your faith and your community. This saddens me greatly. I applaud your presence yesterday, and I applaud the work that you do, and as a white Christian I apologise for the ignorance that was manifest in that person who was supposedly yelling hateful things to you at Oxford Circus. We must recognise these actions as real reflections of the world today, but let us keep love in our hearts so we have hope for a better, united, tomorrow.
Peace and love,
***Maria***

**From: Shirley**
Sent: 16 February 2015

Recently, your stallholder kindly gave me two free books, World Crisis and the Pathway to Peace and the Life of Muhammad. I mentioned that they might be of interest if you send copies to the Head teacher of all the secondary schools in Merton (about 10 of them), accompanied by a letter. You might say that the accompanying books would hopefully give a new insight to the Moslem religion, its origins and its place in this modern world and that they could be useful in the Head teacher's interaction with Moslem students. I would suggest too that you invite the reader of the books to make contact with you re any questions.
***Shirley Sell***

***Article Continuation from Page 17***

Ghost shall not be forgiven unto men", *(Matthew 12:31)*

It has been emphasized over and over again in the Bible that everyone shall bear his own burden.
"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden". *(Galatians 6:4-5)*

"Every man shall die for his own sin", says the Biblical law which Jesus did not come to change: "But he slew not their children, but did as it is written in the law in the book of Moses, where the Lord commanded, saying, 'the fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin'". *(II Chronicles 25:4)*

In Ezekiel, this way of judgment has been presented in these words: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.
"The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

But if the wicked will turn from all his sins that he hath committed, and keeps all my statutes, and does that which is lawful and rightful, he shall surely live, and will not die". *(Ezekiel 18:20-21)*

The Bible most plainly and firmly has laid down the condition that one must forgive others in order to be forgiven by God. In whatever dogma, theory, or doctrine one may believe, one must act; one must forgive others in order to be forgiven by the "heavenly Father".
The Bible says: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses". *(Matthew 6:14-15)*

Any doctrine which contradicts the above teaching does not present the views of Jesus. These Biblical teachings refute the present doctrine of Atonement, and show that it does not present the true viewpoint of Jesus.

*Continue in next edition*

# True Christianity and how it leads to Islam

*By Aminullah Khan, (Part I)*

## INTRODUCTION

Muslims devoutly believe in Jesus, Moses and all other true prophets. Catholics, Protestants, and Muslims all claim to believe in Jesus. Why, then, are there such differences among his believers? The fact is that his teachings have been misinterpreted and misrepresented. Jesus himself did what a sincere Muslim would have done. He submitted to the will of God. He, further, prophesied the corning of Prophet Muhammad ﷺ.

This essay offers Biblical teachings which disavow some beliefs which are wrongly attributed to Jesus Christ. It tells that there is no contradiction between Islam and true Christianity. True Christianity, in fact, leads to Islam.

The whole purpose of this essay is to promote better understanding, closer relationship, peace, and harmony between Muslims and Christians. Jesus said: "Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgment ... I have yet many things to say unto you, but ye cannot bear them now.

"Howbeit when he, the spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatever he shall hear, that shall he speak: and he will show you things to come.

"He shall glorify me: for he shall receive of mine, and shall show it unto you". *(John 16:7-15)*

This prophecy applies to the Holy Prophet Muhammad ﷺ, to whom was revealed the Holy Quran, which is a perfect book, and thus the Prophet Muhammad ﷺ guided the people unto all truth. The Holy Quran declares that its mission is to guide to the truth. *(The Holy Quran 46:31).* The prophecy cannot refer to the "Holy Ghost", said to be the partner of the "Trinity".

The Holy Ghost already existed, and according to the Bible, had come in the form of a dove (John 1:32). It was the Holy Prophet Muhammad ﷺ coming after the departure of Jesus, who brought the pure heavenly word. who glorified Jesus, and in whose holy person were fulfilled other signs of the prophecy. Moses also addressed Israelites and prophesied about the coming of a prophet "from among their brethren", that is from among the Ishmaelites.

God said to Moses: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him". *(Deuteronomy 18:18)*

It was the Prophet Muhammad ﷺ who was raised from among the Ishmaelites. He was like unto Moses in the fact that he brought a new law as Moses did. It was the Prophet Muhammad ﷺ, who told the people whatever was revealed to him. Jesus had said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak; and he will show you things to come". *(John 16:12-13)*

The Holy Quran, the scripture revealed to the Prophet Muhammad ﷺ and presented by him to the whole world, says: "Today we have perfected your religion for you and completed our favours upon you". *(The Holy Quran 5:4)*

These words clearly point out the comprehensiveness of the teaching of the Holy Quran as required by the prophecy.

## ONENESS OF GOD

Jesus was a staunch believer in the oneness of God. He came to re-enforce the old commandments. He said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven;

but whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven". *(Matthew 5:17-19)*

God commanded the Israelites, according to the Old Testament: "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me ... Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath or in the waters beneath the earth". *(Deuteronomy 5:6-8)*

Over and over again, the Old Testament has very explicitly and emphatically enjoined belief in one God: "the Lord our God is one Lord". *(Deuteronomy 6:4)*

If Trinity, which is so much stressed by Christianity today, had its basis on facts, it would have been explicitly stated in the Old Testament. On the contrary, the teachings of Moses urge us to believe in one God. Jesus earnestly championed for this unity of God, as the New Testament quotes: "And Jesus answered him. The first of all the commandments is, Hear O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment". *(Mark 12:29-30)*

Moreover, Jesus said: "And behold, one came and said unto him, 'Good Master, what good thing shall I do, that I may have eternal life?' And he said unto him. 'Why callest thou me good? There is none good but one, that is God, but if thou wilt enter into life, keep the commandments'". *(Matthew 19:16-17)*

Thus, Jesus strongly believed in the absolute oneness of God, and enjoined others to believe in it.

## "HE DOES NOT BEGET"

In the Bible, it is obvious that the words, "children of your Father", have been used metaphorically.
"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; "That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust". *(Matthew 5:44-45)*

Jesus was not a physical son of God. The Bible refers to Jesus as the son of David: "The book of the generation of Jesus Christ, the son of David, the son of Abraham". *(Matthew 1:1)*

At another place, Jesus presented himself as the son of man: "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head". *(Matthew 8:20)*

In the present day Bible, not only Jesus but also Jacob has been called the son of God. Jacob, moreover, has been referred to as "first born" son. "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first born:" *(Exodus 4:22)*

Jesus was not a partner in the Godhead, as was not Jacob. Both of them were beloved prophets of God.

## "NOR IS HE BEGOTTEN"

That Jesus was born without a father does not make him a son of God in any physical sense. Adam had neither father nor mother. The King of Salem, according to the Bible, was born without father and without mother.
"To whom also Abraham gave a tenth part of all, first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually". *(Hebrew 7:2-3)*

## MIRACLES

Prophets produce miracles so that bewildered and wayward man may be led from his chaotic state to a state of firm faith in God. The showing of miracles was not peculiar to Jesus. Other prophets also demonstrated the miraculous power of God. According to the Bible, not only Jesus, but other prophets also made the dead to live again. Elisha was one of such prophets: "And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

"Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him, and the child sneezed seven times, and the child opened his eyes". *(II Kings 4:32, 35)*

It is just a figure of speech when the dead are said to be raised to life by holy divines. Here, life means the spiritual life. The life instilled by the faith in One God: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent". *(John 17:3)*

The following use of the word "dead" beautifully brings out its metaphorical character: "But Jesus said unto him, Follow me, and let the dead bury their dead". *(Matthew 8:22)*

The word "sick" has likewise been used metaphorically in the Bible. "And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?"
"When Jesus heard it, he saith unto them, they that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance". *(Mark 2:16-17)*

Besides Jesus, others also have been reported to heal the sick. Elijah cured Naaman of his leprosy.
"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean". *(II Kings 5:14)*

Other prophets also performed the kind of miracles Jesus displayed. According to the Bible, Jesus walked on the sea. The Bible also makes mention of Elijah's having divided the waters: "And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they too went over on dry ground". *(II Kings 2:8)*

Jesus instructed his disciples to raise the dead: "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give". *(Matthew 10:8)*

Jesus also said: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive". *(Matthew 21:21-22)*

At another place Jesus very clearly said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you". *(Matthew 17:20)*

Jesus even assured his believers that they could do greater deeds than those he did: "Verily, verily, I say unto you, He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it'.
*(John 14:12-14)*

From the foregoing Biblical verses it follows that the physically dead have never been brought to life by anyone. If it were possible to do so, a believer in Jesus would be able to give life to the dead buried in the grave. However, Jesus did perform great miracles by bringing spiritually dead persons to life. The lives of the prophets provide us with numerous brilliant examples of such miracles.

**JESUS FOR "THE HOUSE OF ISRAEL"**

The mission of Jesus was confined to the Israelites alone. It is unfair to think that his teachings are for all mankind or that they are practicable in this age. Jesus expressly stated: "I am not sent but unto the lost sheep of the house of Israel".
*(Matthew 15:24)*

It may be said that he asked his disciples to teach all nations: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost". *(Matthew 28:19)*

The repeated injunctions of Jesus, however, manifestly oppose this view. In the light of such unequivocal teachings of Jesus as in Matthew 15:24, one may safely assert that the words "teach all nations" are either mistranslated or misinterpreted. They might perhaps mean that the disciples of Jesus should go to all the tribes of Israelites. The word "nation" may readily be taken as an equivalent of "tribe" in view of the testimony which the Bible itself provides.

For example, the following verses show that the mission of the disciples of Jesus was restricted to the tribes of Israelites: "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel". *(Matthew 19:28)*

Jesus emphatically said, while clarifying his mission to the Israelites: "It is not meet to take the

children's bread and cast it to dogs".
*(Matthew 15:26)*

At another place Jesus instructed his disciples to avoid the Gentiles: "These twelve Jesus sent forth, and commanded them, saying, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel' ". *(Matthew 10:5-6)*

The apostles by their actions, showed that the message of Jesus was meant for and confined to the Jews only. "Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only". *(Acts 11:19)*

The apostles were disturbed and annoyed when they learned that Peter, on one occasion, had preached to non-Israelites. "And when Peter was come to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest into men uncircumcised, and didst eat with them". *(Acts 11:2-3)*

Thus, the express injunctions of Jesus make it obvious that he was concerned only with Israelites.

**ATONEMENT**

The present day Christian doctrine of atonement, which is, that Jesus gave his life on the cross for the sins of others, and that one may achieve paradise by believing in this idea of atonement, is based on the supposed sin of Adam. In fact, Eve was held to be more responsible than Adam according to the Bible since she persuaded Adam to eat the forbidden "fruit".

The Bible says: "And the man said, 'the wonlan whom thou gavest to be with me, she gave me of the tree, and I did eat' ". *(Genesis 3:12)*

To present Jesus as sinless because he did not have a father, makes it more questionable, as Jesus was born just of woman and it was woman, according to the Bible, who gave the forbidden fruit to Adam. And, again, what does the Bible say of a person born of a woman?
"What is man, that he should be clean? and he which is born of a woman, that he should be righteous". *(Job 15:4)*

Again it says: "How then can man be justified with God? or how can he be clean that is born of a woman?" *(Job 25:4)*

The belief in atonement rests on the supposition that every human being is sinful. The Bible refutes this idea. Several persons have been mentioned to be righteous, such as Zacharias and his wife, Elizabeth.
"There was in the days of Herod, the king of Juda, a certain priest named Zacharias, of the course of Abia, and his wife was of the daughters of Aaran, and her name was Elizabeth.
"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless". *(Luke 1:5-6)*

Since Jesus' mission was with the Israelites, as he himself declared (Matthew 15:22-24), the question of atoning for the sins of all mankind does not arise. Furthermore, if death on the cross would have been pleasing to God, if it would have been the instrument of human salvation, he would not have so earnestly prayed for his relief the night before the crucifixion.
The Bible says: "And about the ninth hour Jesus cried with a loud voice, saying, 'Eli Eli, lama sabachthani?' That is to say, 'My God, My God, why hast thou forsaken me?'" *(Matthew 27:46)*

The fact is that Jesus did not die on the cross and was spared this humiliation. Thus, there is no basis for the doctrine of atonement.

The Old Testament narrates different ways and mean which can bring forgiveness of sin. This shows that the idea of forgiveness and salvation only through believing in the death of Jesus on the cross, is not supported by the Bible. It says: "If my people, which are called by my name, shall humble themselves, and pray, and seek face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land". *(II Chronicles 7:14)*

The Bible points out that there are different kinds of sins. Some of them will not be forgiven at all. This also contradicts the belief of atonement.

The Bible says: "Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy

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بسم الله الرحمن الرحيم

Tabligh Newsletter

Majlis Ansarullah UK



January – February 2015

## London Region

| In Month January & February 2015 | | | | | |
|---|---|---|---|---|---|
| Stalls Organized | Guests Visited at Stalls | Leaflets Distributed | Life of Muhammad ﷺ | World Crisis and the World Crisis & Pathway to Peace | Ansãr Participated (Times) |
| 621 | 14665 | 13699 | 13737 | 7142 | 1344 |

### The Holy Qur'an Exhibition / Q&A Session organised by Majlis Putney January 11th & February 14th 2015

The first event was in Claygate village hall and the 2nd event was organised in a local church in Putney under the eye-catching banner of *"STOP THE CrISIS"*. Guests took a keen interest in the exhibition. The Q/A session started with the recitation of the Holy Qur'an and English translation. A short introduction of Islam-Aḥmadiyyat was presented. This was followed by a presentation on the main topic of ISIS with references to Huzoor-e-Aqdas (may Allah be his helper), book "World Crisis & Pathway to Peace". The opening speech was delivered by Murabbi-e-Silsala Mansoor Clark. The guests were then invited to ask questions. Many questions were asked which were satisfactorily answered.

Interaction between the guests and the Ansãr continued during the refreshment. Many guests declared that this had been a very useful gathering which has enhanced their understanding of Islam and removed misconceptions. By the grace of Allah, in both events 83 non-Muslim guests attended including MP Justine Greening, a local councillor, who left a note saying "A very good initiative" teachers, church representatives, social workers and other guests.

### Tabligh Campaign Distribution of book "Life of Muhammad ﷺ "

London Region organised a tremendously successful Tabligh Ashra between 23rd January 2015 and 1st February 2015.

With the Charlie Hebdo shooting incident still very much fresh in the mind and anti-Muslim feelings and attacks on the rise, it was felt that the best way to deal with this state of affairs would be to enlighten the public about the real character of our Noble Prophet Muhammad ﷺ – sent as the mercy for all mankind. A plan was made for every Majlis in the region to set up Tabligh stalls on every single day of the 10-day long Ashra.

To amplify the coverage of this peaceful message, areas were covered both within the region as well as outside it, especially in Central London which attracts large number of the public local and tourist alike. The areas covered by the teams were Oxford Street, Knightsbridge, Edgware Road, Shepherd's Bush, Hammersmith, Fulham, Putney, Clapham, Hampton Court, Sheen, Roehampton, Raynes Park, Kingston, Morden, Wandsworth, Wimbledon and Hounslow. The stalls were setup with banners being setup additionally to highlight to visitors the complimentary book "Life of Muhammad" ﷺ.

Number of Ansãr who participated in this blessed scheme from the following Majalis is 718, Inner Park:16, Mosque:79, Mosque West:18, Putney:75, Raynes Park:22, Roehampton:22, Roehampton Vale:21, Southmead:16, Southside:17, Wandsworth:15, West Hill:8, Wimbledon:8 and Wimbledon Park:11.

By the grace of Allah, 8,181 books of "Life of Muhammad" ﷺ were distributed along with 4,326 copies of "World Crisis & Pathway to Peace". All 13 Majalis of the region set up stalls.


Zaeem Majlis Fazal Mosque, Mr Naeem Raza presented books

Apart from stalls, Ansãr brothers used other opportunities to spread the message. For instance, a brother had medical appointments with his GP and in a hospital and managed to give 15 books to the staff.

## Region Baitul Noor

| In Month January & February 2015 | | | | | |
|---|---|---|---|---|---|
| Stalls Organized | Guests Visited at Stalls | Leaflets Distributed | Life of Muhammad ﷺ | World Crisis and the World Crisis & Pathway to Peace | Ansãr Participated (Times) |
| 173 | 2176 | 2202 | 6792 | 4724 | 305 |

## Q&A session / Qur'an Exhibition by Majlis Balham, January 25th 2015

A discussion programme, Q/A exhibition and a tabligh stall were arranged with Christians, in Mitcham Lane Baptist Church Hall.

Thirty one Christians and nearly thirty Ahmadis participated in this function. The Topic of the discussion was "THE SECOND COMING OF MESSIAH". Murabbi-e-Sisala Mansoor Ahmad Clarke delivered lecture for 30 minutes. He explained the famous signs of second coming of Messiah from Bible, Holy Qur'an & Hadith. Rana Khan Sahib spoke on behalf of the Christians. He tried to explain the signs of second coming of Messiah which are not fulfilled yet e.g., the coming of "Man of God" from heaven on clouds with Angels etc. The Audience asked several questions & both speakers answered. This session continued for about 45 minutes.


Abdul Hadi Sahib presenting a book

The Christian speaker gave a reference of an Inter-faith meeting where a Non Ahmadi Muslim and a Christian speaker criticised the Aḥmadiyyat. The chairman of the conference (a Jew) quoted the reference of The Bible that "The false Prophet will be killed while true will be succeeded" and commented, "Why are you quarrelling? Let God decide!"


Murabbi-e- Sisala Mansoor Clark delivering his speech

The Christian speaker Rana Khan admitted, "My honest opinion is that I am observing the Ahmadiyya Community from my childhood that, they are growing and spreading rapidly".

Books & literature were gifted to the guests and at the end dinner was served.

### Tabligh Campaign Distribution of book "Life of Muhammad ﷺ " by Baitul Noor Region

All 11 Majalis participated in Ashra programme & over-all 10 village stalls, 121 city stalls were held in which 5,256 "Life of Muhammad" ﷺ and 4,223 "World Crisis & Pathway to Peace" were didtributed.665 guests visited the stalls and 238 Ansãr participated.



Tabligh Stall by Majlis Earlsfield



Tabligh Stall by Majlis Peckaham


Tabligh Stall by Majlis Mitcham


View of Q&A session / Exhibition by Majlis Tooting

## Region Baitul Futuh

### Tabligh Campaign Distribution of book "Life of Muhammad ﷺ "

| In Month January & February 2015 | | | | | |
|---|---|---|---|---|---|
| Stalls Organized | Guests Visited at Stalls | Leaflets Distributed | Life of Muhammad ﷺ | World Crisis and the World Crisis & Pathway to Peace | Ansãr Participated (Times) |
| 300 | 27097 | 5185 | 4302 | 972 | 560 |

### Tabligh Ashra

During this period we hold 191 stalls into the almost all famous places in the city of London. We distributed 9468 books of Life of Muhammad/

World Crisis & Pathway to Peace to non-Ahmadis with the help of 354 Ansãr brothers.



A stall on Oxford Street by Majlis Cheam











Various pictures of our stalls held by different Majlis

A high number of people benefited from our stalls who appreciated and praised our efforts. Policemen, school and college students, bus/ tube drivers and other professionals were amongst the visitors. A large number of Non Ahmadi Muslims took our books and praised the Jama'ats efforts.


Tabligh Stall by Majalis Cheam

## Region North West



### Tabligh Campaign Distribution of book "Life of Muhammad ﷺ"

| In Month January & February 2015 | | | | | |
|---|---|---|---|---|---|
| Stalls Organized | Guests Visited at Stalls | Leaflets Distributed | Life of Muhammad ﷺ | World Crisis and the World Crisis & Pathway to Peace | Ansãr Participated (Times) |
| 41 | 548 | 1771 | 1332 | 505 | 104 |



### Majalis Ansarullah Manchester South & Stockport

Majalis Manchester South & Stockport had joint tabligh stall at City Centre Manchester. They also had one to one meeting with an Algerian family of 4 members, a non-Ahmadi Pakistani a family of two from Kuwait, a family of 3, and a European person on the stall.



### Majlis Ansarullah Blackburn

On Feb. 25th, 2015 the tabligh stall was set up at Clitheroe Community Market. Twenty five people visited. A Sudanese remarked, "We welcome these books". Few visitors donated money into Humanity First Bucket.


Tabligh Stall by Majlis Blackburn



## Majlis Ansarullah Liverpool



Tabligh Stall by Majlis Liverpool

## Region South West



### Tabligh Campaign Distribution of book "Life of Muhammad ﷺ"

| In Month January & February 2015 | | | | | |
|---|---|---|---|---|---|
| Stalls Organized | Guests Visited at Stalls | Leaflets Distributed | Life of Muhammad ﷺ | World Crisis and the World Crisis & Pathway to Peace | Ansār Participated (Times) |
| 12 | 33 | 1253 | 1037 | 953 | 42 |



### Majlis Ansarullah Cardiff

Nowadays we are distributing "Life of Muhammad ﷺ" and "World Crisis and World Crisis & Pathway to Peace" in Cardiff city. Most people were interested to discuss extremism, especially with reference to Islam, Charlie Hebdo attack, Jihad, Parda (Veil) and Afghanistan issue. Few initially refused to accept free books but when they read the cover page they requested for a copy. Majority of the Muslims, especially girls took these books. We advised them to share it with their British friends. Few interesting incidents are briefly reported below.


Tabligh Stall by Majlis Cardiff

A British Army Officer, an atheist was happy to know the views of Ahmadiyya Muslim Community and especially our motto "Love for All Hatred for None"

A Christian friend Lee, who had visited many Muslim countries, happily exchanged his views and promised to read both books. A British woman asked "If your Prophet Muhammad ﷺ would be alive would he be happy on what's going on in Middle East"? When we replied in the negative she smiled and took the book and said "Great! Now I will definitely read this book." Another British woman said "I am a Christian but I love this Man (Hadharat Muhammad ﷺ), I will read this book" and took a copy of "Life of Muhammad ﷺ".

An African Muslim woman said "Thank you very much for this excellent effort for Islam. Allah bless you!" She took a set of both books.


Tabligh Stall by Majlis Cardiff

A bishop came to the stall and said, "This is a good work you are doing and guests should also know the other side of the coin" Another visitor said, "He wants to see these kinds of efforts all over UK"

A Welshman came and asked that why we were distributing free books? We explained that there was a big gap between Muslim and non-Muslim world. Guests are drawing cartoons of our Holy Prophet ﷺ and as a retaliation Muslims are showing anger and that is generating more hatred so instead of spreading anger, we are trying to educate guests that our Prophet ﷺ was a perfect man. In short, we are trying to show the other side of the coin. He became so happy to hear that he went away but came back after 20 minutes with a chocolate. He said, "I also want to show my love to you guests".

## Region Midlands

### Tabligh Campaign Distribution of book "Life of Muhammad ﷺ "

| In Month January & February 2015 | | | | | |
|---|---|---|---|---|---|
| Stalls Organized | Guests Visited at Stalls | Leaflets Distributed | Life of Muhammad ﷺ | World Crisis and the World Crisis & Pathway to Peace | Ansār Participated (Times) |
| 40 | 345 | 3232 | 489 | 458 | 81 |


A books stall in Midlands Region

### Majlis Ansarullah Northampton

A book stall was set up in town centre. Four Ansār participated. Local library was donated 5 books of the Life of Mohammad ﷺ, three books to local banks i.e., Barclays, Nationwide and NatWest.



Tabligh stall by Majlis Northampton

## Region East

### Tabligh Compaign Distribution of book "Life of Muhammad ﷺ "

| In Month January & February 2015 | | | | | |
|---|---|---|---|---|---|
| Stalls Organized | Guests Visited at Stalls | Leaflets Distributed | Life of Muhammad ﷺ | World Crisis and the World Crisis & Pathway to Peace | Ansār Participated (Times) |
| 43 | 1992 | 7535 | 4750 | 1522 | 86 |

### Peace Exhibition by Majlis Ansarullah Redbridge North on Jan 17th, 2015

The venue of exhibition was Churchill Hall, Wanstead. Sixty four non-Ahmadi guests attended including the Mayor of Redbridge, the Mayor of Essex, the Deputy Lord Lt. of Essex, the Chief Inspector of Redbridge Police and the members of the general public. A large number of the local community attended and appreciated the efforts and message of the Jama'at. Regional Murrabi Sahib, Safeer Ahmad Zartasht, in his opening

speech, briefly introduced the Jama'at and the Promised Messiah علیہ السلام. He stressed that Islam is a peaceful and peace-loving religion, and has nothing to do with terrorism committed in its name. The Mayor of Essex and the Mayor of Redbridge, in their speeches, thanked the organisers for inviting them and appreciated the work the Jama'at does to promote peace and harmony. All the guests were given a tour of the exhibition. Translations of the Holy Qur'an in various languages were also on display. Refreshments were served and the book 'Life of Muhammad ﷺ', "World Crisis and Pathway to Peace" and various other Jama'at literature was given to the guests. Reporters from two local newspapers, the "Ilford Recorder" and the "Waltham Forest Guardian" covered the event.



Mayor of Redbridge, Cllr Ashley Kissin at the exhibition

## Region North East

### Tabligh Campaign Distribution of book "Life of Muhammad ﷺ"

| In Month January & February 2015 | | | | | |
|---|---|---|---|---|---|
| Stalls Organized | Guests Visited at Stalls | Leaflets Distributed | Life of Muhammad ﷺ | World Crisis and the World Crisis & Pathway to | Ansār Participated (Times) |
| 22 | 428 | 7425 | 601 | 463 | 71 |

### Charity cheque Presentation to the Mayor of Durham by Majlis Hartlepool

On Tuesday 20th January 2015, as part of the Ansarullah Mayor Charities campaign, we presented a cheque for £500 to the Mayor of County Durham for his main charities - North Air Ambulance Service and Butterwick Hospice.

The Mayor of Durham, Mr John Robinson, who is also Chairman of Durham Council, his wife Mrs Maxine Robinson and Deputy Mayor Cllr Patrick Conway OBE welcomed us in their office. The Mayor was also presented with a copy of the Holy Qur'an and a box of chocolates to his wife.


Cheque presentation to Mayor of Durham

### Charity Cheque Presentation at Guildhall Lincoln

Lincoln is a Cathedral City in the county of Lincolnshire. It is an old Roman city and retains many of its historical artefacts and buildings to this day.

The Mayor of Lincoln, Councillor Brent Charlesworth, was delighted to accept the donation of £500 for one of his chosen charities, DevelopmentPlus, a major voluntary sector community development organisation in, Lincoln Dial-a-Ride, which provides transport to the elderly and disabled in and around the city.

The Mayor invited the Ansãr delegation to the Guildhall, the Town Hall of Lincoln on Feb. 19th, 2015. Councillor David Jackson, the Sheriff of Lincoln and Mrs Barbara Jackson, The Sheriff's Consort were also present.



Cheque presentation to The Mayor of Lincoln

## Charity Cheque Presentation to the Mayor of Otley

Otley is approximately 10 miles away from the nearest Majlis Leeds. Otley is a small market town of approximately 15,000 residents in West Yorkshire.




Cheque Presentation to the Mayor of Otley

The Mayor, Councillor Nigel Gill, was delighted to accept the donation of £500 for his local charity. The fund collects funds from various sources throughout the year and then the total collection is split between local charities which help children, elderly and local residents. The presentation of the donation to Mr Mayor was arranged at Todmorden Town Hall prior to The Full Town Council Meeting on the evening of November 24th 2014.

## Majlis Ansarullah Bradford South

On Saturday 14th February 2015 Majlis Bradford South distributed the book, The Life of Muhammad ﷺ in City Centre. We setup a table displaying "Free Literature" sign. Eight Ansãr spread around and offered the book to the passers by. We were overwhelmed with the positive response. Few persons came back requesting for another copy for their friends and family. Many English and Europeans were interested and thankful to receive the book.



Tabligh Stall by Majlis Bradford South

Every time a Pakistani would ask to take a book Murabi Sahib would explain that the book was from Jama'at Ahmadiyya. One particular man immediately returned the book and stood at the end of the street and began explaining to those that took them from us that we were not Muslims. He would collect the books from them and return them to us.

"The principle to which we adhere is that we have kindness at heart for the whole of mankind."
The founder of the Ahmadiyya Muslim Community



## Majlis Ansarullah Sheffield



A view of stall at Sheffield

On March 7th a stall was set up at Sheffield City Centre. We distributed books "Life of Muhammad ﷺ" & "World Crisis & Pathway to Peace" as well other leaflets.

We were then greeted by a group of guests who were also leafleting for their cause i.e., "We will stand up to Racism". They said we are with you in the "Islamophobic and anti-Sematic backlash after the Paris attack on Muslim's. We discussed Jama'at-e-Ahmadiyya. We presented 8 sets of both books to the group.


Mr Malik Muzammil Iqbal who is Mutamim Tabligh Majlis Ansarullah Sheffield, introduction to visitor at stall

## Region Hertfordshire

| In Month January & February 2015 | | | | | |
|---|---|---|---|---|---|
| Stalls Organized | Guests Visited at Stalls | Leaflets Distributed | Life of Muhammad ﷺ | World Crisis and the World Crisis & Pathway to Peace | Ansār Participated (Times) |
| 5 | 132 | 797 | 753 | 752 | 32 |



### Charity Cheque Presentation to Milton Keynes Council




Milton Keynes Muslims hand £500 for Mayor's charities




Cheque Presentation to Milton Keynes Council

On January 14th 2015, a delegation of Ansār visited The Milton Keynes Council to present a cheque of £500. The donation of £500 was made to the Mayors chosen charity called 'MacIntyre and Willen Hospice', which provides specialist palliative care and support for families. The cheque was presented to the Mayor Cllr Derek Eastman during the full council meeting. Full council was also addressed for 2 minutes where we introduced Jama'at Ahmadiyya. The Mayor was also gifted with a copy

of the 'Holy Qur'an, World Crisis & Pathway to Peace' and the 'Life of Muhammad ﷺ'. Each of the 57 councillors were also provided with a gift parcel containing both the books.

### Majlis Ansarullah Luton


Ansār of Majlis Luton

### Charity Cheque Presentation to Bedford Borough Council

On Feb. 4th 2015, a delegation of Ansār visited The Bedford Borough Council to present a cheque of £500 to the Mayor's chosen charity called 'Macmillan Primrose Unit'. This is a cancer treatment unit with facilities to treat a wide range of cancers. The cheque was presented before the full council meeting


Cheque Presentation to Macmillan Primr Unit

Mrs Jane Beard, Chairman of the Bedford Hospital's Charity also attended, and received the cheque on behalf of the hospital. Both the Mayor Cllr Dave Hodgson and Chairman of the charity were gifted with a copy of the 'Holy Quran', the World Crisis & Pathway to Peace' and the "Life of Muhammad ﷺ". Each of the 40 councillors for the council were also provided with a gift parcel containing both books.

## Region Islamabad

| In Month January & February 2015 | | | | | |
|---|---|---|---|---|---|
| Stalls Organized | Guests Visited at Stalls | Leaflets Distributed | Life of Muhammad ﷺ | World Crisis and the World Crisis & Pathway to Peace | Ansār Participated (Times) |
| 7 | 35 | 462 | 220 | 214 | 15 |

### Majlis Ansarullah Oxford



Zaeem Oxford & RN Islamabad Dr Rizwan ullah Khan at the stall

## Region Middlesex

### Tabligh Campaign Distribution of book "Life of Muhammad ﷺ"

| In Month January & February 2015 | | | | | |
|---|---|---|---|---|---|
| Stalls Organized | Guests Visited at Stalls | Leaflets Distributed | Life of Muhammad ﷺ | World Crisis and the World Crisis & Pathway to Peace | Ansār Participated (Times) |
| 32 | 267 | 466 | 337 | 286 | 145 |

## Region Scotland

### Tabligh Campaign Distribution of book "Life of Muhammad ﷺ "

| In Month January & February 2015 | | | | | |
|---|---|---|---|---|---|
| Stalls Organized | Guests Visited at Stalls | Leaflets Distributed | Life of Muhammad ﷺ | World Crisis and the World Crisis & Pathway to Peace | Ansār Participated (Times) |
| 0 | 0 | 322 | 40 | 0 | 4 |

## Region South

### Tabligh Campaign Distribution of book "Life of Muhammad ﷺ "

| In Month January & February 2015 | | | | | |
|---|---|---|---|---|---|
| Stalls Organized | Guests Visited at Stalls | Leaflets Distributed | Life of Muhammad ﷺ | World Crisis and the World Crisis & Pathway to Peace | Ansār Participated (Times) |
| 238 | 1524 | 5322 | 3193 | 1044 | 190 |

### Charity Dinner in Croydon on 11.02.2015



View of Stage, Charity Dinner

Send your reports, suggestions & comments to:

**tabligh@ansar.org.uk**



Charity Cheque presentation at Charity Dinner




Charity Dinner in Croydon, Mr Zaheer Jatoi sahib with guest

## ساؤتھ ریجن

ساؤتھ ریجن کی ریجنل عاملہ میٹنگ میں زعماء کے ساتھ بات چیت کرنے کے بعد فیصلہ کیا گیا کہ ماہِ جنوری 2015 میں تمام مجالس کم از کم 100 تبلیغ اسٹالز لگائیں گی۔ تمام زعماء نے اس پر عمل کرنے کا عزم ظاہر کیا۔ اس سلسلہ میں ایک کوشش یہ بھی کی گئی کہ ماہِ جنوری میں ریجن کی دونوں مساجد بیت السبحان اور طاہر مسجد کو روزانہ کھولا جائے۔ ان دونوں مساجد میں بھی روزانہ تبلیغی اسٹالز لگانے کا پروگرام بنایا گیا۔ یکم جنوری 2015 کو پہلا تبلیغ ڈے منایا گیا اس سلسلہ میں ریجن کی تمام آٹھ مجالس کے 23 انصار نے 18 اسٹالز لگائے۔

دوسرے تبلیغ ڈے کے لئے جیسا پہلے تحریر کیا گیا ہے کہ تمام مجالس نے عزم کیا تھا کہ ماہِ جنوری 2015 میں ہم کوشش کریں گے کہ تمام مجالس ملکر کم از کم 100 تبلیغ اسٹالز لگائیں گی۔

**More pictures the special campaign for the distribution of book "Life of Muhammad ﷺ" in different parts of London**





















اس سلسلہ میں 03 جنوری 2014 کو دوسرے تبلیغ ڈے کا اہتمام کیا گیا اس دن ریجن میں 8 اسٹالز لگائے گئے۔

مجلس Bexley نے پہلی بار اسٹال لگایا۔اس سلسلہ میں کوشش کی جارہی ہے کہ نئے انصار کو باہر لایا جائے۔

مورخہ 04/01/2014 کو تیسرے تبلیغ ڈے کا اہتمام کیا گیا۔ اس دن ریجن میں 7 اسٹالزاور دو قرآن exhibition منعقد کئے گئے۔

مجلس انصار اللہ Shirley نے مورخہ 04 جنوری 2015 کو طاہر مسجد اور مسجد بیت السبحان میں قرآن exhibition کا اہتمام کیا نمازِ ظہر کے بعد مسجد کے ایک کمرے کو exhibition کے لیے کھولا گیا۔ مجلس کے انصار شکر اللہ بھٹی صاحب اورنواز اعوان صاحب اور منیر اختر جاوید صاحب اور محمد افضل صاحب نے خدمات سر انجام دی۔ان exhibition میں تقریباً 20 قرآنی pop up لگائے گئے



**Tabligh Stall by Majlis Norbury**

Huzoor-e-Aqdas sermon of Friday (22nd November 2013) regarding Tabligh, Huzoor has basically drawn our attention to spreading the message of ISLAM in one way or the other, in one sentence Huzoor mentioned that,

**''Do whatever you can do to pass on this message''.**

اس پیغام کو پہنچانے کے لئے جو تمہارے بس میں ہے کر گزرو


TABLIGH NEWSLETTER TEAM

| | | |
|---|---|---|
| Incharge | Shakil A Butt | Qaid Tabligh |
| English reports | Afzal Rabbani | Add. Qaid |
| Design & Setup | Munir A Raja | Add Qaid |
| Muawin | Rafiq Ahmad | Naib Qaid |